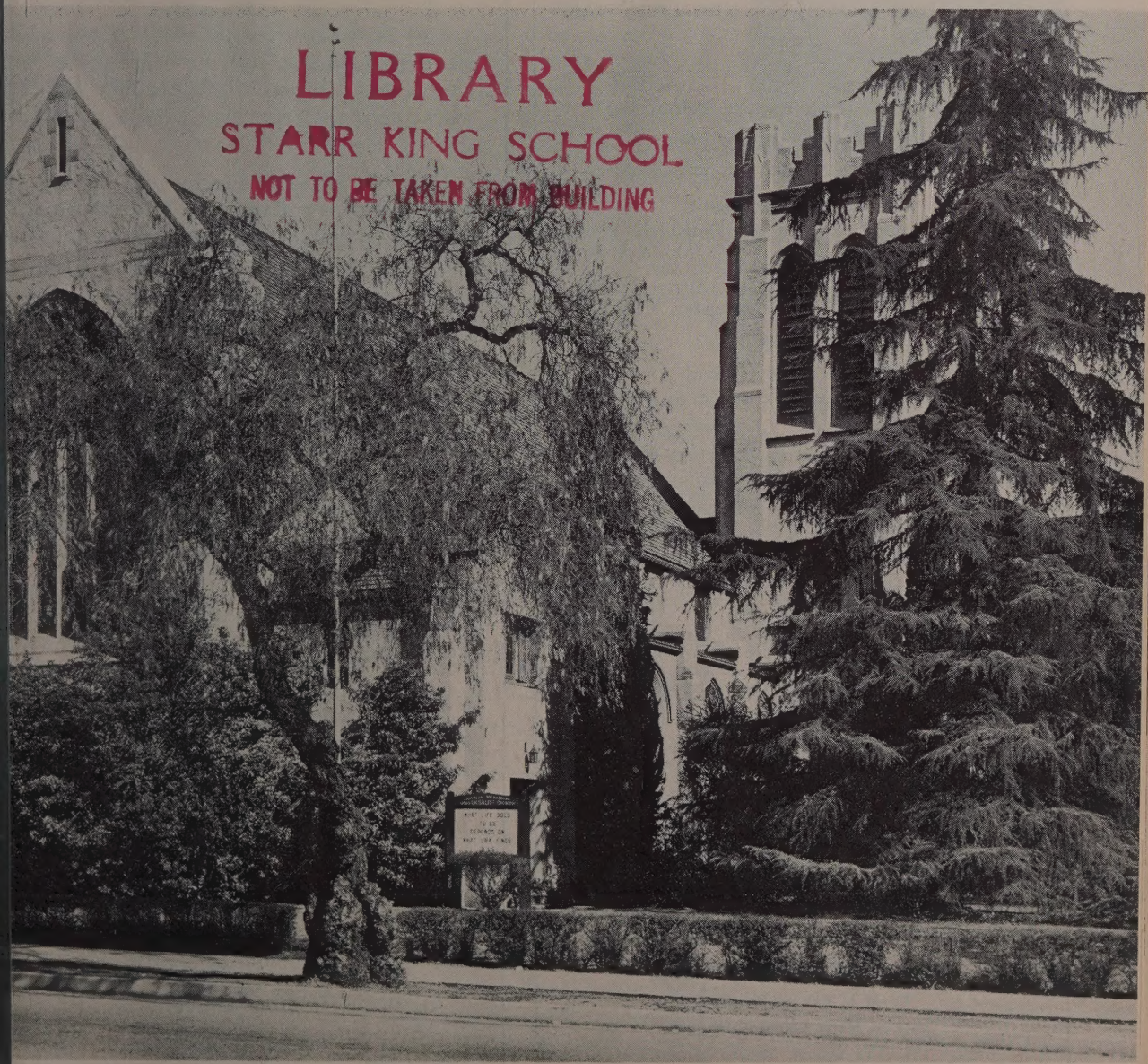
THE UNIVERSALIST *Leader*

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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California Number

olume CXXXIX September, 1957 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
David L. Peirce, President
Emerson Hugh Lalone, Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

September, 1957 — No. 9

The cover shows the Throop Memorial Universalist Church, Pasadena, California.

Carl H. Olson contributes to this number an excellent sermon for the beginning of the church year. **When Minds Are Free** was earmarked for the September issue months ago.

Dana E. Klotzle, director of our service work, gives us a Report on **Universalist Aid to Hungary in Co-operation with the I.A.R.F.**

Howard Phillips, Universalist layman, professional journalist and free-lance writer, has summarized the problem which our churches face because of the loyalty oath in California in his article, **California Church Loyalty Oath to Go to the Supreme Court.**

Harmon M. Gehr opens our nine-page report on **Universalism Growing in California.**

Llewellyn Jones, author and critic, starts the first of a series of articles on Poets in Epitome. The first is **John Crowe Ransom.**

Henry Holm, correspondent for World Around Press, gives an interesting and informative story in **India's Vinoba Dissolves Bhoodan Movement.**

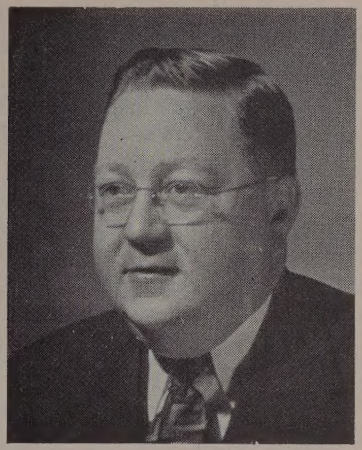
COMING IN OCTOBER

EDUCATION NUMBER

Articles by leading Universalists and Unitarians prominent in the field of religious education.

Vhen Minds Are Free

l H. Olson



arly last summer, when we were looking for a sermon for the opening of urch year, we found just what we wanted in Dr. Olson's, "When Minds Free." Here is presented the spiritual freedom which liberal religionists and. It is a freedom which supports life and growth because it walks d in hand with responsibility. *E.H.L.*

HE text for this sermon is taken from the Gospel according to John, the 32nd verse of the 8th chap- written nearly 1900 years ago: ". . . you will know truth and the truth will set you free." The subject f cannot be localized, for it has been considered very ethical and religious thinker from Old Testa- t times to the present day. It is the consideration he place and highest purpose of human life. It is sideration, especially, of what makes life's best ible.

ı ancient Egypt, the mystic philosopher, Plotinus, te: "Man is ever being led upwards by all those ed devices which the Divine employs to increase dominance of moral value. . . . A part in the fabric he all, man yet holds a lot higher than that of all r living things on earth and is moved by his char- ristic nature toward all that is good."

ı our own day, Arthur E. Morgan, engineer and ator, has said: "The uniformity of natural law is reliable and supporting environment, and not my on. . . . Out of all the material and energy at our osal, and striving to know the laws of existence, must so organize and relate the stuff of life that, n it is played upon by the laws of life, the har- ies of well-being will result."

o these judgments, we propose to add the logic ur own reasoning.

the presentations of the Bible, frequently we illustrations from nature and social life used as ogies to stress the importance of spiritual truth. likened to the light of the sun; to the interde- lence of the parts of the body; to the shepherd's for his flock; to the foundation of a building; vine which nourishes its branches. These are ref- erences to the values of Jesus' teachings in life. But most important is the reference to the religious principles of Jesus as a means for assuring to man a spiritual freedom, the freedom of his mind. And this, you will appreciate, is based upon the then-prevailing social system of slavery. Our text, then, asserts that a fidelity to truth has an effect equivalent to emancipation from slavery.

Jesus' ministry came at a time when religion was set about by legalism and formalism. It was at a time when the chief concern of most religious leaders was with punctiliousness in worship and not with spirit. Unless the formalities were observed, unless the worshipers made themselves completely subservient to ritual, worship was considered ineffective. But Jesus declared, through word and deed, that such a concept must be overthrown. He asserted the nature of God to be Love; the nature of Man to be Good; the nature of Religion and Worship to be *the constant striving of mankind toward the best of which it is capable.*

Thomas Huxley, in his *Science and Culture,* said this: "History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions." This, I suggest, is what has happened in Christianity as the religion of Jesus has become set in the molds of orthodoxy. Some of us have heard the pronouncements of orthodoxy, with references to men and women as "miserable sinners" whose only hope for salvation, allegedly, lies in the formula of the particular denomination which is being presented. Ritual and rite, confession and creed, denomination and dogma are imposed in the name of one who said, simply, *Love God and your neighbor!*

Again, in our day, religion needs that declaration

of independence from formalism and ritual which Jesus made two thousand years ago. You will remember that he reversed the traditional practice and called forth goodness from those whom others condemned as sinners. What this world needs today is the appreciation by men and women that they are naturally good and that it is their responsibility to express and exhibit this goodness in their daily lives. It might be put in this way. Instead of being told that we are miserable sinners, we ought to be challenged to become disciples of the teachings of Jesus and of every great and good leader of mankind that we act like Children of God.

That there is evil in our world and in ourselves, no one can deny. But neither can anyone truly deny that we possess the power and hold the responsibility for ridding the world and ourselves of evil, by and through our own creative goodness. Unless we build ourselves to this task, it will not be done. Stanton Coit has said it in this way. "Be assured that if thou failest, none other — not nature, nor man, nor angel, nor Creator — will render the service or bestow the love due from thee."

When minds are free — that is, when there is a spiritual emancipation — it is a freedom *for* something and not merely a freedom *from* something. When religion becomes simply a means of escape from divine wrath, with mankind called creatures of depravity, we are reverting to the very attitude against which Jesus, himself, led a revolt two millennia ago. We must learn to live in a manner which will lead to the constructive and beneficial use of all the powers which we possess. And this can come only when minds are free spiritually as well as physically and politically.

William Ellery Channing sets the circumstance in words which should be written in the mind of every religious liberal: "Without inward spiritual freedom, outward liberty is of little worth. What boots it that I am crushed by no foreign yoke if, through ignorance and vice, through selfishness and fear, I want the command of my own mind? The worst tyrants are those which establish themselves in our own breast. The man who wants force of principle and purpose is a slave, however free the air he breathes. The mind, after all, is our only possession. . . . Civil institutions are to be estimated by the free and pure minds to which they give birth."

Elsewhere, Channing has created a classic designation of what he meant by the mind capable of spiritual freedom. Let me remind you of his words:

"I call that mind free which masters the se which protects itself against animal appetites, w passes life, not in asking what it shall eat or d but in hungering, thirsting, and seeking after r eousness.

"I call that mind free which escapes the bonda matter, which instead of stopping at the material verse and making it a prison wall, passes beyond its Author, and finds, in the radiant signatures w it everywhere bears of the Infinite Spirit, helps t own spiritual enlargement.

"I call that mind free which jealously guard intellectual rights and powers, which calls no master, which does not content itself with a pa or hereditary faith, which opens itself to light wh soever it may come, which receives new truth a angel from heaven, which, while consulting ot inquires still more of the oracle within itself, uses instructions from abroad not to supersede b quicken and exalt its own energies.

"I call that mind free which sets no bounds t love, which is not imprisoned in itself or in a which recognizes in all human beings the imag God and the rights of his children.

"I call that mind free which, through confiden God and in the power of virtue, has cast off all but that of wrongdoing, which no menace or can enthrall, which is calm in the midst of tu and possesses itself though all else be lost."

In the turmoil and tumult of our times, the an ever-increasing need, felt by most of us, fo poise and power which such a freedom can giv None of us, I venture to say, but who has diffic for which some solution must be found. Life constant series of problems and perplexities. Ea us knows this; and we fool only ourselves if we anyone is exempt. But we fool ourselves even disastrously if we think that we do not have the p to meet and to master these problems. We *can* effectively and well, if we follow, as best we car precepts of a moral and ethical religion with al courage and strength. Sincerity in doing the be which we are capable and perception in testing b and attitudes by reason and experience constitut secret and the power of true religion. This is constituted the religion of Jesus; and this is Christianity was, before it was corrupted by my and by magic.

It is recorded that Jesus once said: "A new mandment I give unto you. That ye love one and as I have loved you, that ye also love one anothe

all all men know that ye are my disciples, if ye ove one to another." This was not a very com- irective, but it was what was deemed important. the case of most simple things in life, it is some- easier to say than to do. Yet it is what will orm a mere existence into something full and It is quite independent of one's station in life; marks the very highest possible station — that itual nobility.

re is an anecdote which is pertinent. As the goes, a man was discussing with an elder the way roblem of life. The conversation became quite e and the younger man ejaculated: "I have a o live, haven't I?" Whereupon the elder man and ended the argument with these words: "I se you have, but can you say *why?*"

s is the basic question which every one of us ask himself, sooner or later. And we shall be equipped to answer such a question if we recog- urselves as being responsible as well as free! such a recognition, our approach to life's best es direct and clear. And to guide our own nt and action, we might well heed the words of s Quarles, the seventeenth-century English poet, vrote:

ad not books alone, but men, and amongst them thy self; if thou find any thing questionable there, use the commentary of a severe friend rather than the gloss of a sweetlipt flatterer; there is more profit in a distasteful truth than in deceitful sweetness.

"Be not censorious, for thou know'st not whom thou judgest; it is a more dextrous error to speak well of an evil man than ill of a good man.

"Hath any wronged thee? be bravely revenged: slight it, and the work's begun; forgive it, and 'tis finished; he is below himself that is not above an injury.

"Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in thy scabbard, thine; if vented, thy sword is in another's hand: if thou desire to be held wise, be so wise as to hold thy tongue.

"Demean thy self more warily in thy study than in the street. If thy public actions have a hundred witnesses, thy private have a thousand. The multitude looks but *upon* thy actions: thy conscience looks *into* them!"

To this, I would add but one sentence: True freedom does not consist of expressing our impulses; it consists of subjecting them to what we know is right and of activating them toward what we know is good!

And this can be done, when minds are free and hearts are strong. Know then, that such freedom and such strength are yours as the birthright and bulwark of your religious faith.

OFFICERS, ST. LAWRENCE THEOLOGICAL ALUMNI

Left to right: Walter C. Jolly, President of Fisher Society; the Rev. William Smithers, Ogdensburg, N. Y., Secretary of Alumni Association; the Rev. Fred A. Russell, Jr., Framingham, Mass., President; the Rev. Albert C. Niles, Canton, N. Y., Director of Development; the Rev. Paul Bicknell, Tupper Lake, N. Y., Vice-President; the Rev. John S. MacPhee, Superintendent, Midwest Universalist Convention; Dr. Angus H. MacLean, Dean of the Theological School of St. Lawrence University.

A Report on Universalist Aid to Hungary In Co-operation with the I. A. R. F.

Dana E. Klotzle

IN late June and early July, I made a brief visit to Europe, where I had the opportunity to talk with the Honorable J. Chuter Ede, M.P., in London, President of the International Association for Liberal Christianity and Religious Freedom, and Dr. Van der Woude, the member of the International Association for Religious Freedom Secretariat in Amsterdam who was in charge of the Hungarian Relief Program.

During the second week in April of 1957, Dr. Van der Woude visited Budapest and surrounding villages to gain firsthand knowledge regarding the distribution of materials sent into Hungary by the I.A.R.F. member groups.

Dr. Van der Woude reported to me that the very first wagon load (train) to reach Budapest from the outside world was one containing the clothing, sheets and blankets sent by the Universalists of America. He explained with deep feeling that the persons he contacted in Hungary were not only most grateful for the material assistance given, but also for the knowledge that they were not shut off completely from their friends in other nations.

Equally important, he stated, was the fact that other Protestant denominations in Hungary, who have never been overly friendly to the Unitarians in that country, were very much impressed with the swiftness and dispatch which enabled Hungarian Unitarians to receive material assistance prior to that sent in by the Reform, Lutheran and Catholic groups of other nations. In terms of train-wagon statistics, the I.A.R.F. sent five wagon loads to help those in need among the 15,000 Unitarians (and non-Unitarians as well); the 1,200,000 Reform Church headquarters received 4 wagons; the 800,000 Lutherans, 11 wagons; and the 4 million Catholics, some 200 wagons.

When Dr. Van der Woude entered Hun (April), at the first station stop, a delegation cam welcome him with flowers and a heart-shaped c This demonstration of affection was repeated at main station in Budapest. He was also receive Bishop Ordaz, by the Convent of the Reform Ch and by officials of the Lutheran sect. I gained definite impression that the theological controve which ordinarily separated the Hungarian Unita from the orthodox Christian Community have placed to one side in the emergency situation.

Fortunately for the Universalist Service Commi Dr. Van der Woude and his good wife believ voluntary service. They called upon members of liberal Lutheran Congregation, of which Dr. der Woude was then the minister (he had just appointed librarian of the University of Amster when I saw him), to help package the foodstuffs parcels of clothing which were mailed into Hun from about December 5, 1956, through March 1957. Dr. Van der Woude receives a small y stipend for his services as a member of the I.A. Secretariat, but did not receive any pay for the hours devoted to the Hungarian Relief Program.

He explained that the Universalist contribution clothing, sheets and blankets comprised a substa portion of the total goods sent into Hungary. In a tion, a portion of the $3,000 in cash, sent to I.A.R.F. by the Universalist Committee, helped to chase food and medical items purchased at whol cost.

Statistically speaking, the following breakdow goods sent by the I.A.R.F. is of interest: through Van Gennep and Dr. Van der Woude — 88 pa of used clothing; from Universalist Service Comm

Amsterdam — 876 bales of used clothing sent by in loads; Unitarian Service Committee sent by Rev. ltan Nagy from Vienna — 1 train load of used thes; Dutch Protestant Union — 112 food parcels; rchased and sent by Dr. Van der Woude — 268 rcels of food; medicines and other supplies.

Financial Contributions to I.A.R.F.

S.A., Universalist Service Committee	$3,000.00
nmark: *Det Fri Kirkesamfund*	46.00
eat Britain: Union of Modern Free Churchmen	29.00
Ireland: Non-subscribing Presbyterian Church	702.00
itzerland: Dr. U. Neuenschuander A. Zimmerman	51.00
Total	$3,828.00
.R.F. Appeal Holland	4,168.00
tch Protestant Union	2,251.00
Total I.A.R.F. Funds	$10,247.00

Analysis of Foodstuff Costs (parcels)

	Weight	*Number Items*	*Cost*	*Percent*
ffee	Kg. 2216	2228	$1,947.00	43%
coa and chocolate	205	1795	1,815.00	40%
e	550	950	263.00	6%
a	50	60	122.00	3%
gar	200	550	110.00	2.5%
rgarine and fat	212	212	77.00	1.5%
isins	111	171	73.00	1.5%
ndries	93	123	111.00	2.5%
	Kg. 3637	6089	$4,518.00	100%

Expenditures

oodstuffs — 3637 Kg. — 6089 items	$4,518.00	59%
edical items	382.00	5
ypewriter (Hungary)	152.00	2
imeograph and supplies (Budapest)	196.00	2.5
oxes for packing, etc.	74.00	1
ocal transport — tea for volunteers	62.00	1
arcel postage — 468 items	584.00	7.5
ailroad transport to Hungary — 8694 Kg. 9294 bales	810.00	10.5
ransport R.R. food — 5519 Kg.	518.00	6.5
ostage and cables	71.00	1
elephone contact, Budapest	169.00	2
ravelling expenses	144.00	2
	$7,680.00	100%

ncludes soap, vitamins, bandages, medicines

Dr. Van der Woude, third from left, welcomed at Budapest.

It is assumed by the I.A.R.F. that all funds received from outside Holland have been used up. The remaining funds, $2,567 (a good portion of which came to the I.A.R.F. through Dr. Van der Woude's radio appeals) will be used to help develop the Children's Holiday Home located near Budapest.

According to Dr. Van der Woude, the distribution of materials was affected in a most capable manner by officials of the Hungarian Unitarian Church. All clothing received was carefully sorted out in the Church Hall of the main Budapest Unitarian Church which became a warehouse. (Pictures of the Universalist Hungarian program appeared in the July, 1957 *Universalist Leader*). Clothing was distributed from the Budapest Church Hall to Unitarians and non-Unitarians alike.

According to Dr. Van der Woude, the relief needs were so acute that the state made no objection to the relief program sponsored by the churches. The I.A.R.F. (and thus the Universalist Service Committee) working in close partnership with persons inside Hungary was able to keep a close check on all goods and materials sent into the country. In fact, our representative, Dr. Van der Woude, was able to enter Hungary at a time when it was impossible for American relief personnel to obtain visas. The I.A.R.F. office at The Hague, Holland, was in constant telephone contact with our friends in Budapest and thus was able to keep alerted to the most acute needs, and equally important, to keep abreast of the Hungarian Government's changing policy in regard to outside relief.

In addition to the I.A.R.F. sponsored program, Universalists contributed money enough to buy several tons of surplus food through *CARE*. Approximately twenty church groups mailed food and clothing parcels directly to designated persons in Hungary. Several Universalist groups sent tons of clothing through non-Universalist channels.

At the present moment, it is desirable that clothing and food parcels be sent to Budapest in care of the Consistory of the Unitarian Church of Hungary in order to avoid the heavy import duty now levied on parcels to designated persons. An important current need is medicines.

Dr. Van der Woude expressed his deep appreciation to the Universalists in America for helping to make it possible for the I.A.R.F. to make such an effective response to the needs of fellow religious liberals in Hungary. He is now working on a potential program to assist Hungarian refugees in Yugoslavia!

The unusual effectiveness of our Hungarian Relief Program was made possible through: (1) the generous assistance of voluntary personnel, and (2) cooperative relationships with other organizations. Voluntary persons came forward at the local church level in the United States to collect and package the clothes, sheets, shoes and blankets for distribution to the twelve-room warehouse in Waltham, donated to the U.S.C. by the Universalist Church of that city. The minister of the Waltham church acted as receiving clerk for the 50,000 pounds of materials that arrived there. More than 80 volunteers sorted and packed these goods for shipment to the Amsterdam warehouse. There volunteers from Dr. Van der Woude's church re-shipped the materials to Budapest, where volunteers from the Unitarian Church in that city acted as our distributing agents. In an age of specialists and professional philanthropists, it is indeed refreshing to learn that *individual voluntary service,* or what Alfred Moritz of *Arbeiter-Wohlfährt* refers to as *Menschen to Menschen* (people to people) service, is more vital today than ever before in a world where the individual tends to become lost in the mass.

Obviously it is necessary for a volunteer-centered Service Committee, lacking staff at home and abroad, to continue to work with and through organizations possessing a similar objective and point of view. Our relationship with the I.A.R.F. proves that a volunteer-centered operation can be as effective as a professionally-executed relief operation at all levels. While it is true that Dr. Van der Woude provided professional

The distribution of clothing after the service at the Unitarian Church, Budapest, April 13, 1957. In gown, Dr. Van der Woude; right, the Rev. Mr. Filep.

direction of volunteers in Europe, and the U.S.C Director in the United States, the bulk of the wor was done by persons whose only reward is the know edge that they have had a part in giving "witness" their liberal religious belief in the supreme worth persons. While there is no question about the fa that "professionals" can sort, package and ship reli goods better than "volunteers," the fact remains th with every parcel sent must go a feeling of love, for is true, as we are finding out in many areas of t world, that the gift without the giver is bare.

MALNUTRITION HIGH AMONG GREEK STUDENTS

SALONIKA — Thousands of Greek university st dents are suffering from a high degree of malnutritio due in part to their financial difficulties and in part food shortages. The World University Service h established committees in Greece to combat this co dition and in the last three months more than twel hundred students have received food and clothing this area. Thousands of pounds of milk, cheese, ri and beans have been distributed through an individu aid programme at four student centres, but this a pears to be a mere drop in the bucket as compared the need. (WAP)

California Church Loyalty Oath to Go to Supreme Court

ward Phillips

San Fernando Valley Universalists to Appeal State Court Decision.

Y the time that this magazine is in the readers' hands, an action against the California tax loyalty n will be before the United States Supreme Court. April 24 of this year, the California Supreme urt in a four-to-three decision upheld the state law ch authorizes state and local governments to exact isclaimer of disloyalty from churches applying for r traditional tax exemptions. On June 19, the rd of Directors of the Valley Unitarian-Universt Church, located in Van Nuys, voted to instruct church's attorneys to petition the United States reme Court for a hearing of its suit to regain es paid to the County of Los Angeles in prefere to signing the oath, which the church believes be unconstitutional and a violation of the tradial separation of church and state in America. church's suit had been one among several suits by virtue of the State Supreme Court's decision. he church loyalty oath struggle in California dates k to November, 1952, when, by referendum, an endment to Article 20, Section 19, of the state stitution was adopted, specifying that "no person organization which advocates the overthrow of the ernment of the United States or the state by force iolence or other unlawful means or who advocates support of a foreign government against the ted States in the event of hostilities shall receive exemption from any tax imposed by this state or county or city . . ." In 1953, the state legislature nded Section 32 of the State's Revenue and Taxa Code to require of churches and other institus and persons, excepting certain categories of taxers, as part of their applications for tax-exempt us, that they did not so advocate.

The Church Prepares to Defend its Freedom

n the spring of 1954, as tax-paying time apached, there was a considerable controversy in ifornia religious circles on the question of the priety of churches taking the oath. Several important religious groups (Episcopalian, Mormon, Roman Catholic, and others) were eager to sign, feeling that they affirmed their adherence to American principles during a time of national stress by doing so. Others (among them many Friends, Lutherans, Methodists, and Unitarians) felt that to sign the statement would be to participate in irreparably breaching the wall of separation between church and state.

In the Valley Church, then known as the Peoples Church of San Fernando Valley, a mixed Unitarian and Universalist congregation, the local chapter of the Unitarian Fellowship for Social Justice took the lead in advocating that the church should not sign the statement, and pledged one hundred and fifty dollars toward the church's tax payment, if the church would pay its taxes in preference to signing. The church, in congregational meeting, decided not to sign. In November of 1954, the church applied for its normal tax exemption, striking out the loyalty oath portion of the application "on grounds of conscience." The church's claim was disallowed, and the church proceeded to pay its tax installment. Then, in December, with the aid of counsel furnished by the Southern California Branch of the American Civil Liberties Union, the church filed suit in Superior Court in Los Angeles, seeking the return of the money paid in on the grounds that the oath requirement was an abridgment of freedom of speech and religion, as guaranteed by the First Amendment to the Constitution of the United States, and a violation of due process of law, as guaranteed by the Fourteenth Amendment, in that the oath was required of churches, but not of individuals seeking personal tax exemptions nor of certain other institutions. A Religious Freedom Committee was set up inside the church to raise tax moneys and money for legal expenses and to conduct special publicity and educational activity about the church's stand.

The Valley Church found itself engaged in parallel legal action with the First Methodist Church of San Leandro, the First Unitarian Church of Los Angeles, and the Unitarian Church of Berkeley, all with cases in court.

The Religious Community Comes to Our Aid

Support for the embattled churches was not long in developing. In January of 1955, an Interfaith Committee to Eliminate Tax Oaths was formed under the leadership of Dr. George Warmer, retired Methodist Superintendent for southern California. The Los Angeles Board of Rabbis opposed the signing of the oath. The Pacific Coast Unitarian Council set up a Fund for Religious Freedom. The American Unitarian Association voted to support court tests of the oath statute, and ultimately filed a brief in our behalf.

Victory in Superior Court

On March 24, 1955, Superior Court Judge Philbrick McCoy ruled in favor of the Peoples Church, now the Valley Church. He held the church tax oath invalid on the ground that it was discriminatory in that it was required of churches but not of householders, applying for their basic personal exemptions. On August 22, Judge James Agee of the Alameda County Superior Court handed down a much broader decision when he ruled in favor of the First Methodist Church of San Leandro on the ground that the oath requirement was a violation of freedom of speech and religion as guaranteed by the First Amendment to the Constitution of the United States. The Berkeley Unitarian Church won its case also. Unfortunately, Judge Bayard Rhone ruled against the First Unitarian Church of Los Angeles.

All decisions were appealed, the decisions in favor of the churches by the counties involved, the decision against the First Unitarian Church of Los Angeles by that church.

Meanwhile, more aid was being given to the Valley Universalists by other organizations and congregations, and a new legislative battle over the loyalty oath was shaping up. On November 4, 1955, the Rights of Conscience Fund administered by the Friends granted us one thousand dollars for use in defraying future legal expenses. The Manhattan Beach Community Church and certain Jewish congregations which had signed the statement began to raise money for our use. Our North Hollywood neighbor, Temple Beth Hillel, made a substantial donation to our church. On the legislative front, a number of bills were introduced in the state legislature to modify or repeal the church tax oath law and some to extend its provisions. The battle was a draw. No change in the law was made by the legislature.

The State Supreme Court Upholds the Church Tax Oath

The State Supreme Court decided to assume ju diction over the oath cases and not compel the coun and churches to go up by way of the Appellate Cou On June 13, 1956, a joint hearing of arguments the cases of the four churches and two veterans w had appealed against provisions of the law apply to them was held in Los Angeles. The Universa Church of America filed a brief in our support.

On April 24, 1957, the Court, in an unexpecte close four-to-three decision, upheld the constituti ality of the law. Chief Justice Phil Gibson and Just Jesse Carter were among the dissenters.

Justice Carter's Dissent

The most compelling dissenting opinion was w ten by Justice Carter. In a thirty-six-page paper, heav laden with quotations from the founding fathers a the great justices of the United States Supreme Cou he held the tax-oath law to be a violation of consti tional guarantees of freedom of speech and relig and of due process of law. He compared the tax o to the *oath ex-officio* required of suspects by the quisition in the Middle Ages and pointed out t the requirement of such an oath to answer truly matters of heresy without a prior foundation in e dence of wrongdoing on the suspect's part was larg responsible for discrediting the Inquisition courts.

In a stinging paragraph, he wrote that "In ea case [courts] must ask whether the gravity of 'evil,' discounted by its improbability, justifies su invasion of free speech as is necessary to avoid danger.' This rule, following the Court's langua concerning what constituted a 'clear and prese danger and read in the light of the facts as they w stated in the Dennis case, shows the absurdity of t tempest-in-a-teapot with which we are here c fronted: there is no showing that the churches a veterans were highly organized into a war-like m chine dedicated to the overthrow of the governm by force and violence.

Justice Carter's opinion will go a long way tow the achievement of victory over the tax-oath law in United States Supreme Court. The members and ficers of the Valley Unitarian-Universalist Church confident that they will win and that the Uni States Supreme Court will reaffirm the traditio separation of church and state in America.

IVERSALISM GROWING IN CALIFORNIA

opulation-wise, the most rapidly growing state is fornia. Between 1940 and 1950, California's an resources increased by more than half 3%). Of this number in 1950 (10,586,223), % dwelt in settlements of 2,500 and over.

the years between 1950 and 1957, the trend has not changed. In the Southern California region alone, more than 500 persons are added to the populace each day; every three years a city the size of Pittsburgh, Pa., is, in effect, fused to this limited portion of the state of California. Elsewhere in the State, between 1950 and 1956, two cities entered the 100,000 class, and eight cities passed the 50,000 mark.

The phenomenal rate of growth in California should spell opportunity for the expansion of religious denominations.

According to denominational yearbooks, there are 27 Universalist and Unitarian Churches in California, and 25 Fellowships; of this number, nine are Universalist churches, and two are Universalist fellowships, three are Federated churches, and one is a Federated fellowship. Universalist strength, however, is concentrated in Southern California; with the exception of Oakland and Fresno, all Universalist movements are south of the Tehachapi mountain range, in the midst of an almost explosive population growth.

Universalism is not new in California. The Riverside Church was established in 1883 when the state's population was only one-tenth of what it is at present. The Pasadena Church has its seventieth birthday this year. Santa Paula and San José were founded in the latter years of the nineteenth century; Los Angeles' church began in 1905 and Oakland's was started in 1921. Only Van Nuys, Hollywood, and the Fellowships at Costa Mesa, La Jolla and Fresno are of fairly recent date. It would seem that the time has come, and the opportunity has long been, that the Universalist Church should expand in California.

Expansion will be determined by organization and by enthusiasm. Organizationally, the California Universalist Convention is the spearhead for expansion. In the past few years, it has established or encouraged Fellowships at Costa Mesa, La Jolla and Fresno, and is now engaged in plans looking toward Fellowship Units in other parts of the State. Invaluable is the experienced Superintendent of California Churches, the Rev. Douglas Frazier, in this kind of work. Enthusiasm for the cause of liberal religion and its expansion is evident in the rising vigor of the California churches, their leaders and people, and will be evident to all who read this supplement. —H.M.G.

A total of 126 were registered. About one-half the delegates are in picture.

California Universalist Week End Friday to Sunday, July 26-2

DURING the past year, interest in strengthening the common bond among Universalists in California has been rising. One of the manifestations of this was in the desire for a summer week end together for purposes of recreation and general benefit. The carrying out of such an occasion was sanctioned by the State Convention in April and set in motion by the executive board; the planning committee consisted of the Rev. Leland Stewart of Hollywood (chairman), Charles Trott of First Church in Los Angeles, and Dorothy Rana of Van Nuys. On the last week end of July the event was held at Big Falls Lodge in the mountains beyond Redlands, with an overwhelming response from almost all of the churches. In attendance were a total of one hundred and twenty-six persons, including eighty adults, forty-two children, and four young people responsible for child care.

Highlights of the week end were: 1. an address by the Rev. Nelson Higgins, a Negro minister assigned by the Methodists to an all-white church in an interracial neighborhood in Los Angeles; 2. the completion of a "California Universalist areas of concern" statement, the text of which is to be found at the end of the article; and 3. a series of film strips on the religions of the world.

The programming opened on Friday evening v a get-acquainted session, headed by Earl Soyars Hollywood; concluding with a brief service of v ship led by the Rev. Douglas Frazier of First Chu in Los Angeles, who is once again state supe tendent. Saturday morning began with Mr. Higg address, followed by workshops on: (a) relig education, with Dorothy Rana moderating a pa of parents and teachers; and (b) Universalist namic by Douglas Frazier and Leland Stewart. the afternoon two more simultaneous gatherings t place: (a) an open State Board meeting, condu by president Dick Mulford; and (b) a discussion the effectiveness of Sunday services, led by the R Fred LeShane of Santa Paula. Film strips on world's religions by George Roth of Pasadena cluded the afternoon's planned activities. In the ning an informal dance was held, with Dr. Shel Shepard calling for the square dance portion. A fo minute service by members of the Hollywood chu was the only programming on Sunday morning. meals were served by the lodge staff.

A large amount of free time was allotted for poses of recreation and fellowship; most pop

ng these were swimming in the heated pool, hik- to the nearby falls, and gathering for conversation. eactions to the week end were highly favorable, it is the hope of many concerned that other such sions will be held during the church year and in eeding summers, until a permanent site can be chased for year-round usage.

CALIFORNIA UNIVERSALIST AREAS OF CONCERN

athering as religious fellowship to share a way living creatively with ourselves and others, we m these concerns:

ur Acknowledgment of a universal source of ivation;

ur Celebration of the evolutionary nature of the verse;

ur Purpose to practice reverence for life;

ur Awareness of unity underlying diversity;

ur Striving to integrate reason and faith, science religion;

ur Search for the universals in religion;

ur Respect for the spiritual wisdom of the phets and sages of all times and cultures;

ur Recognition of the evolving nature of our erstanding;

ur Sense of worth;

State Board in session under the ancient trees.

Our Respect for persons; and

Our Faith in the power of love to make humanity one.

(The above statement of present areas of California Universalist concern has been formulated in the course of an annual meeting workshop and a general session (April 1957), correspondence of a continuing committee and discussion by groups in parishes, at three institute meetings (June 1957), and finally at the Universalist week end (July 1957).)

day outdoor service, Leland Stewart delivering sermonette. Hollywood church people conducted the vice.

California Universalists in Action

Los Angeles

Attendance, membership, finances—all are gradually improving in the Los Angeles Church. The Church School and A.U.W. have had highly successful seasons. Church School sessions have been lengthened to one and three-fourths hours, including a twenty minute visit regularly to the Church service. A *Living Arts* group meets twice monthly for creative experience in the arts. Joint advertising with other metropolitan Universalist Churches and a new comprehensive relationship with the Hollywood Universalist Church have been significant forward steps during the year.

Hollywood

The newest Church (1948) in the metropolitan area of Los Angeles is not far distant from that hub of the universe, Hollywood and Vine. Located in a gracious old mansion, considerable improvements have been made in the property by lay people in recent months, such as exterior decorating, and renovation of a garage apartment for the custodian. "Growing pains" have resulted in expansion of the Church School, establishing an adult study and discussion group, an adult choir and another women's group. Other organizations include a Men's Club and an Aces and Deuces Club (young married couples and single persons). The Center for Universal Religion is a major project of the Church and publishes a monthly magazine known as "The Universal Viewpoint." A recent event in the Church was a Conference on Science and Religion, which featured several influential leaders in science, philosophy and religion. Plans for the time ahead include modernization of the sanctuary in preparation for its dedication as an All-Faiths Chapel, continued close cooperation with the Los Angeles Church and development of a week-day nursery.

Riverside

The first Universalist Church to be established west of the Rockies has had a wonderful year. Between April 30. 1956 and May 1, 1957, fifty-one persons became members, bringing total active membership to 188. Church School enrollment is 80. Average Sunday attendance at services is 102, as compared to 76 last year. A lively college group averages 18 in attendance, and two adult discussion groups meet in Riverside and San Bernardino with an average attendance of 20 each.

The seventy-fifth anniversary of the Church was celebrated outstandingly when Dr. Linus Pauling, Nobel Prize winner, addressed 235 persons at the Sunday morning service. Another well-known figure, Dr. Ashley Montague, addressed more than 200 at the Adult Forum.

Encouraging, too, are budget figures. From a budget of $6,800 less than two years ago, the figure has risen to $11,000 in the current year.

But the most encouraging item is intangible. This is the spirit of enti asm which pervades the congrega With such a spirit the Church ca help but grow and serve the need members and the community alike

Pasadena

When Dr. Charles Clare Blai concluded his eighteen-year past in the summer of 1956, he turned an active church to his successor, Harmon M. Gehr. There is an inc ing number of able and devoted w ers in this church, sustaining a active program.

Consider the education work. closely graded basis, the Church Sc has an enrollment of 185, with teachers and leaders. During two y under the direction of Miriam Go it has grown from 85 to its pre figure. Education, however, is n limited concern: in this churc touches every organization. Outst ing is the Fireside Forum, presen monthly public meetings, led by perts and fed by animated discuss last year's subjects included *The ture of the Religious Impulse, P lems of the Middle East, Se Citizens, The American Indian, lic Schools, India,* and *Science Human Values.* A "Philoso Group meets monthly in diffe neighborhoods for exploration ideas; considerable talents for tho and expression have been uncov Regularly presented in meetings o A.U.W., Couples' Club and Bus and Professional Women's Club

Members of the Pasadena Church School.

t children's concerts made possible at Van Nuys by grant from special trust fund of Musicians' Local No. 47 e well attended and enthusiastically received by parents and children. Panels in copper plaque on rear symbolize major religions of world. Above the panels are the words, "One World, One Race, One Truth," ounded by quotations from sacred writings of various religions. Plaque was created by one of the charter nbers.

outstanding programs, ranging astronomy to the Gospel of Mark, election measures to book re- s. Aiding the educational process ughout the Church is a reorganized expanding library.

his Church's program for youth lves three different organizations: or L.R.Y., Junior L.R.Y. and the nighters. The Fortnighters are of ge age and include young people three churches and the Y.M.C.A. altech.

he Throop Men's Club, affiliated A.U.M., has assumed responsibil- or landscaping the Church grounds installing an intricate sprinkling m, beside several other physical rovements in the church plant. Two s groups have met regularly dur- the year. Senior Citizens are or- zed in a body known as the Be- s which meets monthly with varied rams. After the Sunday service out fail comes that useful social od called the Coffee Hour, spon- d by many organizations and vol- ers. Community service is done by y individuals active in the Council of Churches, League of Women Voters, Parent-Teachers Associations, Pasadena Settlement, Inter-Racial Club, and other organizations.

An expanded public relations program has included regular advertisements in three newspapers of wide circulation and two neighborhood papers, as well as a weekly radio program entitled, *The Message of Liberal Religion.* This Church has taken the lead in sponsoring a co-operative weekly advertisement with the three other Universalist Churches in the metropolitan newspaper of widest circulation.

During the summer, the ministerial family moved into a parsonage in the immediate vicinity of the church.

A Planning Council is the newest addition to the Church's family of organizations. On it are the heads or representatives from all active groups, and it is chaired by the President of the Board of Trustees. Already it has proved its worth by correlating the efforts of many organizations and by stimulating dozens of helpful suggestions such as a Great Books Club, a Library Board, plans for a new Religious Education Building, and lay calling.

Santa Paula

Thirty-five persons joined this church between May 1956 and May 1957, the largest number joining in one year since the Church's founding.

"I've lived in this country all my life but didn't know your church existed until I read the advertisement in the paper." This is the typical comment of the new-comers who are now attending the Universalist Church in Santa Paula. Most of these people had given up attending churches because they had found none that encouraged free inquiry and broad understanding. Thanks to the work of our publicity director, Mrs. Savage Klein, they are now discovering a church which is helping them develop their own religious philosophy. Last year, thirty new members from Ventura County, became active participants in the Santa Paula Church. This is the largest influx of new members this church has had since its inception in

Dr. Blauvelt leads the Balboa Universalist Fellowship (Costa Mesa).

1890. Twenty-one of these members come from communities ten to twenty miles away. One couple came from Santa Sussana, a distance of thirty miles or more.

"Your idea for having outside speakers sounds good but such a program will 'peter out.'" This was the comment of one of our members when we started our forum series three years ago. Instead of "petering out" our forum series has become an integral part of our church's program. We have had such topics as *Can the East and West Live in Creative Co-existence?* with Dr. Floyd Ross as speaker, *The Religion of Abraham Lincoln* with Dr. Arthur Briggs, *The Artist in Modern Society* with Dr. Leonard Warshaw, *The New South* with the director of the South-West Branch of The Fellowship of Reconciliation, Wilson Riles, *Food and World Population* with Dr. Milton Fireman, and *Mental Health and the Community* with Dr. Albert Hoctor. These topics and speakers along with others we have had in our forum series have helped us grow in our understanding of our world. Along with forums, we have had book discussion groups. Among the books discussed are the following titles and authors: *Prejudice and Your Child* by Kenneth Clark, *In the Name of Sanity* by Lewis Mumford, *Psychoanalysis and Religion* and *The Art of Loving* by Erich Fromm, *The Nature of the Universe* by Fred Hoyle, *Man and His Gods* by Homer Smith, and *Science and the Moral Life* by Max Otto. To keep our minds alive and to extend our human sympathies are the purposes of our forums and discussion groups.

Alterations have been a part of the program of the Santa Paula Church in the past few years. Close to eight thousand dollars has been spent in renovating our social hall and altering a dining hall into four classrooms. Another seven thousand dollars is now being used at the parsonage to enlarge and rebuild the kitchen, to rebuild the bathroom, to build another half-bath, to build a carport, to sand floors, and to paint the exterior of the house. Plans for the future call for building much needed classrooms and a minister's study beside the church.

We have growing enthusiasm in our church and genuine free spirit. parents are eager to develop a relig education program that will meet needs of growing children in a ch ing world. Our people are learn what it means to be free individ in an age of conformity. Out of cussion and work, we are buildin fellowship of individuals who s their own worth and the worth every other human being. Our pe do not have to whistle in the dark cerning their Universalism. They h a light no darkness can obscure!

Balboa Universalist Commun Fellowship (Costa Mesa

It was some six years ago, aft survey of various areas in South California by the Rev. G. Dou Frazier, minister-at-large of the C fornia Universalist Convention, the Executive Board of the Conven authorized Mr. Frazier to initiate experiment of holding a series of m ings in the rapidly growing Costa sa-Newport Beach section of Ora County. For a year or more a gr

Nancy Webster, Van Nuys c leader, is a graduate of hattan School of Music and er assistant director of the rside Guild Choir in New York . Nancy Webster not only di- the church choir of twenty- members, but is an active er in Valley music circles.

eligious liberals met under Mr. er's leadership in the home of Mr. Mrs. Henry Hofmann, Jr., at Mesa, which was singularly ap- riate since Mrs. Hofmann is the nter of the Rev. W. O. Bodell of da, a Universalist minister for than half a century.

February, 1953, the group moved e American Legion Hall, Costa , a church school was organized months later, and in May of that after the adoption of by-laws and lection of officers, the Universalist munity Fellowship of Costa Mesa ne a member of the California ersalist Convention at its annual on.

e Rev. Frederick W. Ringe be- his pastorate as minister of the wship in October, 1953, and his leadership the group in- ed in numbers and strength until grew its quarters in Legion Hall moved to the old Ebell Clubhouse lboa. After Mr. Ringe's resig- n in January, 1956, William J. y, a lay member of the group, was its acting minister for a few months.

In September, 1956, Dr. Charles Clare Blauvelt became minister of the Fellowship, following his resignation as minister of Throop Memorial Universalist Church in Pasadena after a pastorate there of eighteen years. For several months the Fellowship met in the Moose Hall, Costa Mesa, where it had the dubious distinction of holding its services in a room that adjoined the bar (the door to which was locked on Sunday). In January the group returned to the Ebell Clubhouse in Balboa — same site as previously but in the new and most attractive building which had replaced the former one.

The Fellowship now has 51 enrolled members, 17 of which joined since last September, with a total constituency of 56 families, 74 adults, and 22 children. Its Association of Universalist Women, of which Mrs. Holbrook Mulford was recently elected President, has 24 members who meet monthly, and a Couples Club formed last May has 32 members.

At the present time the big news from Balboa is that an application has been made for a grant of land on which to build a church and that tentative plans for such a building have been drawn by Frank Webb, an architect and a member of the Fellowship.

California Universalist Convention

For the first time in many years, two days were devoted to this annual meeting of the Churches. During the afternoon of the first day the California Association of Universalist Women met, and ministers and interested lay people gathered in the first of several meetings to hammer out some Universalist affirmations. In the evening the opening business session convened; highlights of the meeting were re-establishment of the office of State Superintendent, opposition to the requirement of a "loyalty oath" as a condition of tax exemption and a resolution urging the abolition of the House Committee on Un-American Activities.

Next day a highly encouraging report of the newly formed Sequoia Universalist Conference in northern California was presented by Dr. Wallace Maxey of Fresno. Announcement of a *California Week End for Universalists* to be held July 26-28 at Fallsvale, was made by Rev. Leland Stewart. Santa Paula was designated as the meeting place in 1958, May 16-17.

The new Superintendent of California, appointed by the State Board, is the Rev. Douglas G. Frazier of the Los Angeles Church. Officers of the Convention are as follows: President, Richard Mulford; Vice-President, Dr. Harmon Gehr; Secretary, Flora Turner; Treasurer, Robert Turman; Fellowship Committee, the Rev. Fred LeShane, the Rev. Harold Schmidt, Hugh Hollembeak.

The Sequoia Conference

Coming like a refreshing shower to the eager spirit of California Universalists at the annual convention was Dr. Wallace Maxey's account of his missionary activities in Northern California. Formally dedicated on Easter Sunday, 1957, the Sequoia Conference includes budding movements in Fresno, Los Gatos and Hanford, as well as older organizations in Oakland and San Jose. Other centers in which fellowships are contemplated by Dr. Maxey are Grass Valley, Reedley, Coalinga, Carmel and San Leandro.

Permanent Funds

The California Convention holds $10,825.92 in permanent funds. Compared to the financial assets of most other state conventions it is a tiny sum. Yet it is doing great good because income is almost entirely devoted to scholarship aid for Universalist ministerial students. Two Universalist students at Starr King School for the Ministry, Berkeley, have been benefited during the past year.

Recruit!

Among California products in our ministry are Clare Blauvelt, Kenneth Hutchinson and Richard Knost — all from the Pasadena Church. Now we are happy to announce that James Hawley, a long-time member of Throop Memorial, enters the Theological School at St. Lawrence in September. A graduate engineer from the University of California at Berkeley, he has completed his service with the United States Army.

Pacific Southwest Institute of Religious Liberals

The ninth annual family conference was held June 22-29 at Camp Radford in the San Bernardino Mountains. About 350 attended, with another 60 young people and advisers at the nearby Camp Mile High Pines. Operated by a joint committee of Unitarians and Universalists, Radford is attended faithfully and enthusiastically by members of Unitarian and Universalist Churches from all parts of California. The Dean for next year will be Kelly Lyon.

All This And Denver Too!

Inasmuch as the First Universalist Church of Denver is about the only other outpost of our faith in the wild and woolly West, brief word of it is being included here. Bill Robinson reports that the present building in the business section is in the process of being sold and that the building committee and architects are hard at work on plans for a new edifice. A choice site overlooking a country club has been purchased in a suburban area. Services in the Denver Church have continued through the summer.

Van Nuys Valley Church New Education Building

One of the really pressing problems of our West Coast churches is adequate space for church school classes. In the Van Nuys Valley Unitarian-Universalist Church in 1955 the increasing enrollment compelled us to take the primary classes to a private nursery school center two miles from the church, the Junior High class to a private home and the Senior High group to a distant business office. For many families this meant several stops on the way to church. For new members it meant a great deal of confusion in placing their children. For all of us it was an awkward arrangement. Then came the challenge. The residential property next door to the church was offered for sale at a price of $20,000 at a time when the building fund was nil. But the membership rallied to the need, raised $11,000 in cash, borrowed the rest and made the purchase. Since then evening and week-end work crews have been busy at remodelling and equipping the house as an honest-to-goodness church school center. By fall of 1957, most of the major reconversion will be completed. And the enrollment forecast indicates we will still be over-crowded!

The Valley Unitarian-Universalist Church is gaining a reputation as an institution dedicated to good music. Its adult and children's choirs, its chamber music society and children's concerts are winning increasing acclaim in San Fernando Valley music circles.

The adult choir has been steadily growing in stature under the direction of one of Southern California's most promising young musicians, Mrs. Nan Webster, who studied two years at the Julliard School of Music and has a Bachelor of Music degree from Manhattan School of Music. Formerly assistant choir director of the Riverside Church Guild Choir in New York City, and presently active in several recorder groups, the music program of the Valley City Jewish Community Center and other musical organizations, Mrs. Webster's aim is building one of the truly fine church choirs in the California Southland.

With the aid of a trust fund grant from Musicians' Local No. 47 of Hollywood, the Valley Unitarian-Universalist Church Music Committee, headed by Mrs. Genevieve Davis, presented a series of Saturday afternoon children's concerts during the winter of 1956-57. The only other concerts of this kind in metropolitan Los Angeles are those presented at the University of California at Los Angeles.

A string quartet directed by Myron Sandler played classical and semiclassical numbers as the children sat around in intimate groupings. Each selection was preceded by a brief interesting sketch of the composer and the story of what he was trying to say, and was followed by a short question period in which the youngsters responded with eagerness. Each member of the quartet described his instrument and told something of its history. Mr. Sandler, a skilled narrator possessed of a wonderful way with children, made a hit with the parents as well. There have been numerous requests for a similar series during the co year.

Two years ago when a grou professional musicians of radio, vision and motion pictures decide form a chamber music group and looking for a place for weekly hearsals, the Valley Unitarian-Un salist Church responded to over by making its auditorium avail And thus began an association tha to the Valley Unitarian-Univer Chamber Music Society under sponsorship of the church.

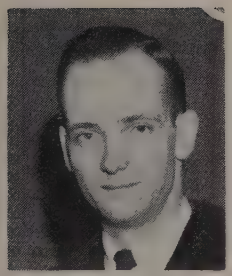
The original inspiration was frustration experienced by musi who found themselves often doing of this or that composition but sel enjoying the pleasure of playing work of a major composer in its tirety. Now under the directio Israel Baker, concertmaster at mount studios, the society rehe regularly at the church and not plays occasional benefit concerts fo host, but gives performances in churches and on college campuses. group has been accorded fine rev by music critics of the large papers.

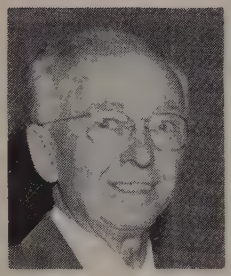
Under its new chairman, Mrs. Glantz of Van Nuys, one of se able pianists in the church and pr choir pianist, the music committ continuing these musical venture has designated October as Music tival Month, when a concert wi presented each Sunday evening different group. Since the U Nations observance falls in Oct one of the concerts will have a ternational flavor.

UNIVERSALIST-UNITARIAN CO-OPERATION

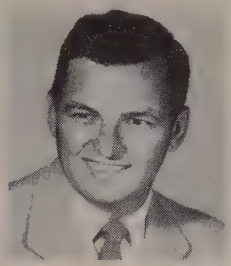
Possibly no region of our Zi more effective in advancing the of united liberal religion than fornia. In at least eight areas o tivity Universalists and Unita operate as one. These areas are erated Churches, Summer Insti Liberal Religious Youth, Liberal ligious Education Association, Co of Liberal Ministers, Dual Fello of Ministers, Joint Representatio State and Regional Boards and Field Work Planning.

Wallace Maxey


Leland Stewart

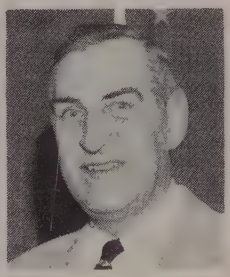

Sheldon Shepard

Bernard Ruggles


Fred LeShane

Harmon M. Gehr

California Ministers


Douglas Frazier

Charles Clare Blauvelt, D.D., has been minister of Universalist Community Fellowship, Costa Mesa, ce September 1, 1956. Previously for eighteen rs he was minister of the Throop Memorial Church Pasadena, and before that he was the minister of First Universalist Society of Rochester, N. Y. He a graduate of St. Lawrence University and the eological School of St. Lawrence University.

Leland Stewart became minister of the Universalist urch of Hollywood in 1956. Previously he had ved the Claremont Unitarian Fellowship and the iversalist Church of Little Falls, N. Y. A graduate the University of Michigan in engineering, he re- ved his theological degree from Harvard Divinity ool.

Douglas Frazier was settled as minister of the Los geles Universalist Church on April 1, 1954. His rk as superintendent of California Churches, 1952- 3, resulted in the formation of new movements at ta Mesa and La Jolla. He is a graduate of St. vrence University and the Theological School at Lawrence.

Harmon M. Gehr, D.D., came to the Throop Me- rial Church, Pasadena, September 1, 1956, after a een-year pastorate at the Church of the Restora- n, Philadelphia. He is a graduate of St. Law- ce University and its Theological School.

Raymond G. Manker became minister of the Universalist–Unitarian Church, Riverside, September 1, 1955, after serving the Unitarian Church of Wayland, Mass. A graduate of the Texas College of Mines, he holds his theological degree from the College of the Bible, Lexington, Kentucky.

Fred LeShane began his pastorate of the First Universalist Church of Santa Paula in 1954, following service in the First Universalist Society of Perry, N. Y. He is a graduate of St. Lawrence University and the St. Lawrence Theological School.

Harold Schmidt has been with the Valley Church, Van Nuys, since 1947. Before that he was in the Congregational ministry. He is a graduate of Yankton College, Yankton, S. D., and the Chicago Theological Seminary.

Sheldon Shepard, D.D., though not in the active church ministry, is prominent in California Universalism, having pioneered in establishing the churches at Van Nuys and Hollywood.

Bernard C. Ruggles founded the Universalist Church in Oakland in 1921, and is still leading it. He is a graduate of St. Lawrence University and its Theological School.

Wallace Maxey, minister of the Los Angeles Church until 1954, is now engaged in organizing liberal fellowships in Northern California.

Poets in Epitome

I. John Crowe Ransom

Llewellyn Jones

THE annual hassle in and around Boston over the modernist exhibits at the Art Festival is almost parallel to the continuing guerilla warfare between the admirers (not synonymous with readers) of the old poetry and the advocates of the new. Like academic painting, the old poetry is supposed to make "intelligible" statements, while the new poetry is supposed to tell you things by indirection or not at all, to give you the grin without putting you to the trouble of looking at the Cheshire Cat.

And when these modernist poets are, rightly or wrongly, suspected of being ecclesiastical — Eliot — or political — the "Southern School" — reactionaries, we have the makings of a first-class drawing-room kulturkampf.

When the smoke occasionally clears sufficiently, however, you can see that there are really no fixed battle lines. Once there were but by now they are pretty well obliterated.

This is the first article in a series, if the readers do not stage a lockout, intended to acquaint the reader with a number of contemporary poets and to demonstrate that the battle line just mentioned is purely imaginary.

I begin with John Crowe Ransom for more than one reason, partly by right of seniority (for the moment I shall regard Robert Frost as emeritus), partly because his poetry is of extraordinary worth and interest, and partly because although he is, by background, a member of the so-called Southern School — Allen Tate, Robert Penn Warren *et al.* — he has never written as a sectarian. Then, as a critic he has sought to find the realities behind the "schools" of poetry. Readers who feel baffled by modernist poetry will find in Mr. Ransom's critical writings a fine adjustment of the claims of the old and the new. One of his books, by the way, *God Without Thunder,* will have a special appeal for Universalists for it deals not only with the aesthetics of poetry but with what is, in a very broad sense, the aesthetics, or perhaps embodiment would be a better word, of religion. That book may or may not be out of print by this time. But Mr. Ransom's latest formulations of his "poetics" will be found in *Poems and Essays,* published by Knopf in the paper-back "Vintage" books. Here, in one poc size volume, are all of his poetry that Mr. Rans wishes to preserve and a selection of his later criti writings. The final essay has a forbidding title; t is, for the reader who is innocent of technical phil ophy: *The Concrete Universal: Observations on Understanding of Poetry.* But the essay offers no ficulty. By the concrete, Mr. Ransom simply me the actual particulars of life. Pippa mentioned a f of them in that song which has become such a b of contention: the spring, the hillside, the pearls dew, the snail and the thorn. She might have cho any others out of the infinitude of things, and h come up with about the same poem. And if, hav chosen those, Pippa had been content to end the po with the snail happily pursuing his lawful occasio the percipient reader would have, from those conc particulars, constructed his own universal; which might have phrased in theistic terms if he were so clined, or in pantheistic terms, or even in terms pagan joyousness.

When, however, Pippa (alias R. B.) tacked on notorious ending:

> God's in his heaven —
> All's right with the world.

she was tacking on a theological universal not leg mately inferable from her particulars, a double *sequitur* at that, and, says Mr. Ransom, Kant, insisted on keeping aesthetics within its own provi would not have approved. The main point Mr. R som makes in this essay is that poetry which has t to be all texture and no logic, all concrete and no universal, has not, on the whole, made good. L or a general idea there must be, whether stated plicitly or only implied.

There is another point in Mr. Ransom's theory poetry. He not only refuses to follow those "scienti critics who try to explain poetry totally, but he points out the inexplicable element in poetry: "t high moment in which we suddenly perceive w we may call the Epiphany or Beauty." As Mr. R som would be the first to admit, that phrase is, as as discursive logic goes, inexplicable. But whil

be purely "emotive" it does point to a very well gnized reality.

is high time to approach Mr. Ransom's own tice of poetry. One of his characteristic methods use particulars which are small, homely, seem- y trivial or even "cute" and then, usually implicitly, to an apparently incongruous, sometimes tragic, ersal. That sounds very general, perhaps some- g that many poets do and often. But as Mr. Ran- uses the method it is inimitable. One reason for is, I believe, that the particulars are not chosen msically, although they very often sound whimsi- or trivial. Thus, in speaking of *Bells for John iteside's Daughter,* they peal for her funeral, that re critic Yvor Winters is shocked by the fact that e is said about the geese which the little girl used hase into the pond than is said about the sorrow he occasion or the grief of the parents. Had Mr. som written this poem to suit Mr. Winters' ex- ations he would have produced a lament — the rested reader might compare this poem with Rob- Bridges' *On a Dead Child.* What Mr. Ransom done, however, is to refuse to be overawed by h; he has given us the very essence of the little s life; while the last stanza contrasting with that flowing life, her "brown study": "Lying so primly oped" is at once a masterly piece of, not under- ement, but untrite-statement at once playing down t were the trappings of death and recalling by rast the life that was so un-prim.

iazza Piece is another example of this technique ch, you might say, overcomes evil by putting it ugh a dialectic process. A young lady is sitting ner piazza, and a gentleman from beyond calls to A simple situation and an old one — recalling act that thousand-year-old Chinese poem (from Confucian Odes) "Don't come in, Sir, please. 'll break my willow trees. . . ." But in this poem voice is that of the intruder:

. I am a gentleman in a dust-coat trying
make you hear. Your ears are soft and small. . . ."

l on dry, country roads a dust coat seems a sensible g to wear. The reader of the poem, however, may ll the word dust from the committal service of Anglican Church.

'hen, Mr. Ransom likes to do a longer kind of m which may run between fable and allegory. favorite among these is *Armageddon,* a poem ch will sound blasphemous to people who do not ember that after the Resurrection, Christ became "body" of the continuing church; and the historic church has from time to time laid itself open to any interpretation which the judicious reader may be led to put upon this poem. And as for the title: In the final stanza — it is a whip-crack ending too good to give away in advance — Mr. Ransom may have put his finger on the psychological fact which may bring about what all the social reformers have failed to achieve.

GERMANY'S NEW INTERNATIONAL HOUSE

OMER ANDERSON

A grass-roots experiment in German-American friendship, the International House, Bamberg, opened in February, is helping to improve U.S. troop-civilian relations in this important Iron Curtain border city. It is proving the point made by Emil Kemmer, a member of the Bundestag, that person-to-person contact, not official action, is the key to international friendship.

In a city where isolated and unfortunate German-American incidents grew out of proportions in the headlines, Kemmer noted the lack of social contact between the German population and the American military personnel stationed around Bamberg. Inspired by a successful meeting between U.S. soldiers and Bamberg youth, sponsored by a Catholic church at Feuerstein Castle, he developed his plan for an international club. The idea received warm support from German and American authorities. The Bonn Government donated the building and units of the U.S. 10th Division helped to equip it with everything from kitchen gadgets to a grand piano.

The only place of its kind in the German Federal Republic, International House is where American soldiers and German youth of the same age levels find intellectual companionship and international understanding. Under the guidance of Kemmer, a twelve-member steering committee of young Germans plans activities which now involve some six hundred members and include a theater group, reading clubs, language and dance classes, lectures and discussions, and tours of Bamberg and the environs. Charlotte Rehfeld is the full-time American hostess who also teaches dancing and crafts.

The local *Volksblatt* wrote: "Soon it will be discovered that all Americans are not rowdies, but that many are very intelligent, well-educated young men. Americans, in turn, will not take with them the wrong picture of Germany which, unfortunately, so many have received in the past." — WAP

India's Vinoba Dissolves Bhoodan Movemen

Henry Holm

Bureaucracy and superorganization are growing at such a rate in the We ern world, that they threaten to hamper the freedom which they are desig to safeguard. Hence this report commends itself to our attention. Mr. Hol WAP correspondent from West Berlin, is in direct personal contact with t Indian situation and qualified to give us this important story.

THERE are but few prophets in our world. Gandhi was one of them and Acharya Vinoba Bhave, his successor as a prophet, is endowed with many of his qualities. Six years ago Vinoba Bhave started the Bhoodan Movement in India, which is a movement of land reform by personal and voluntary gifts.

It was in a village of the Haidarabad district, where Communist upheavals had occurred, that Bhave talked with the people of the need to redistribute the land. What he said was so convincing that one *zamindar* — a large land-holder — took out his block and pencil and gave Vinoba a script in which he ceded one hundred acres of his land for those who owned none. There were forty men present who fell in that category, all belonging to the "Untouchables," and Vinoba asked them if they wished to have the land. After talking it over among themselves, they decided they would take two acres each. Vinoba told them they might take two and a half acres, but the land-poor men replied that since the *zamindar* had been so generous they would only accept what was strictly necessary to support a family. Vinoba was deeply moved by the good will demonstrated by each side and henceforth devoted himself to traveling, barefoot, all over India, entreating the land-rich to give land to the landless.

In the last six years, Vinoba and his friends have collected, all over the country, more than five million acres of land for the landless. This goes beyond the imagination of the capitalists of the Western world, who attach so much importance to real estate, but it also surpasses the imagination of the Communist world, which takes real estate by violence and threats to make it the property of the State. In the province of Orissa, in some one hundred and fifty villages, all land owners gave Vinoba all they had and a collectivized system developed, without violence or State interference, thanks to which no one remained wi out a piece of earth to till.

Without warning, a few weeks ago, at a me ing of his fellow-workers, Vinoba announced t the Bhoodan Movement was to be dissolved. answer to questions expressing surprise that such decision should occur when the movement was thr ing, the prophet said:

"In today's world two kinds of institutions ha grown to great strength: the religious and the pol cal institutions. Both originated from the desire serve the people. Society felt a need for them a they are serving society still. In the beginning t filled an essential need, but now, if they contin to grow, they will prove to be more harmful th good. By letting these organizations grow we ha merely placed our religion in the hands of a few a the management of our society in the hands of a f others. Because of this we, the people, have beco impotent and lost our initiative.

"The good work done by individuals within movement deserves all commendation yet I feel t if we had not built up organizations and there made only a few persons responsible for the wo greater results would have been achieved. . . ."

From now on, collecting land from those who ha it to place it at the service of those who need it w continue in India, but not through an organiz movement. The prophet believes that the indiv uals who wish to give and those who need to rece should do these things themselves, under their o responsibility. How this will work remains to seen, but the lesson to be learned is significant i day and age in which the greatest organization all, the State, instituted to serve man and the dividual, places so many restrictions upon his that he is often unable to detect the fact that fr dom still exists for him to use and enjoy.

LUMB LINE

ld, I will set a plumbline in the midst of my people, Israel."

) resolve the theological confusion of our fellow-
nip, it has often been said that the true Univer-
today is he who is one with the spirit rather
with the substance of the religion of Hosea Bal-
But, having said this, we succeed only in raising
qually controversial question, "What is the nature
is spirit?" Ballou and the early Universalism he
sented were liberal in interpretations and boldly
nal for the time, demanding wide freedom. But,
beralism, rationalism and freedom were not the
ng spirit. Rather they were the methods found
sary to express the spirit.

e spirit itself was a thorough-going optimism, a
rse and universal confidence. It was a completely
erous" spirit, to use Harmon Gehr's apt word.
prevailing Christian doctrines did not allow
optimism, confined this confidence and limited
generosity. To release the Universalist spirit for
ous expression, Ballou et al. had to turn rebel
st orthodoxy. But the spirit is not in essence one
volt or denial. It is conceivable that Universal-
night itself again be an orthodoxy as it was in the
days of the Christian Church. A characteristic
eenth century justification of Universalism was
t removed "the causes of infidelity"; which is to
t won back to faith in God people who had found
impossible within the cruel partialistic theology.
s not less of a belief, but more. It was not a
n for unbelievers or doubt, but a more profound
genuine faith.

e test of Universalism in our day would not
sarily require a liberal, rational, or free nature
eological expression. These would or would not
resent, dependent on the circumstances of the
idual or of the particular local group. What is
angingly required for Universalism is that the
, however expressed, be one of confident faith
n leaves no room for doubt of the efficacy of any
od's creation. Everyone may not need to revolt to
his Universalism, but all must be profoundly cer-
of God's success in every part of the human
re.

—CRITERIUS

THE UNIVERSALIST CHURCH OF AMERICA

Report of the Nominating Committee
to the General Assembly, Atlantic City, N. J.

1957

The following is the slate of officers prepared by the Nominating Committee.

PRESIDENT: (for two years)
Rev. David H. Cole, Chicago, Illinois

TRUSTEES: (for four years)
Rev. Earle McKinney, Urbana, Illinois (Survey)
Rev. Kenneth Patton, Boston, Mass. (Publications)
Mrs. Edgar C. Wilson, Wausau, Wisconsin (Education)
Mrs. Walter Worthington, Floral Park, New York (Service)
Mr. Joseph Lovett, Brewton, Alabama (Unassigned)

TRUSTEE: (for two years)
Mr. Wilson C. Piper, Boston, Mass. (Investment)

CENTRAL FELLOWSHIP COMMITTEE: (for four years)
Dr. Albert D. Bell, Rocky Mount, N. C.
Mr. Donald Beebe, Buffalo, New York
Rev. Theodore A. Webb, Haverhill, Mass.

COUNCIL OF LIBERAL CHURCHES: (for four years)
Mrs. Benjamin B. Hersey, Medford, Mass.
Rev. Raymond C. Hopkins, Brockton, Mass.
Mr. Kingsbury Badger, South Weymouth, Mass.
Dr. Russell M. Otis, Pasadena, California

COUNCIL OF LIBERAL CHURCHES: (for two years)
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Rev. Norman L. Sparbel, Clinton, N. C.
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Rev. Albert Q. Perry, Cincinnati, Ohio
Mrs. Emery L. Hamlin, Floral Park, New York
Rev. William E. Gardner, Meriden, Conn.

PREACHER OF OCCASIONAL SERMON IN 1959
Rev. Clifford R. Stetson, Springfield, Vermont

ALTERNATE PREACHER OF OCCASIONAL SERMON IN 1959
Rev. Harmon M. Gehr, D. D., Pasadena, Calif.

1957 NOMINATING COMMITTEE

(Signed) REV. PHILLIPS L. THAYER, *Chairman*
REV. WILLIAM J. ARMS, D. D.
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REV. CLINTON L. SCOTT, D. D.
MRS. S. V. WILKINS

August 1, 1957

To the Spiritual Heirs of Thomas Starr Kin

A CENTURY ago, a young New England clergyman journeyed to California where he hoped to improve his health. When he arrived, he became the minister of a Unitarian church and spent the remainder of his short life in intense service of liberal religion and the cause of the American Union. Thomas Starr King did not live to return to New England. He died at the age of forty in 1864. Grateful fellow Californians in later years erected a statue of him inscribed to this man who "saved California to the Union" during the war between the States.

Today, the Pacific coast theological school for training liberal ministers for both Universalist and Unitarian churches is most appropriately called the Starr King School of the Ministry.

Thomas Starr King was born the son of a Universalist minister in New York and later lived in Charlestown, Massachusetts.

As a young man he was ordained to the Universalist ministry. He served with distinction churches of both denominations in New England. Generations before any formal organizations seeking co-operation between these two liberal churches, Thomas Starr King merged the best of Universalism and Unitarianism in his life and ministry. It is well known that Clara Barton and Mary Livermore, each in her own way, served the needs of wounded soldiers during the war between the States. It is nearly forgotten that Thomas Starr King raised large sums of desperately needed money for the use of the United States Sanitary Corps during that war. Like the completely loyal religious liberal he was, King gave himself without measure to the needs of his fellowmen.

Elsewhere in this number, near the close of the news roundup of California Universalist Churches, is a modest paragraph listing the areas in which Universalists and Unitarians in the State co-operate. It is an impressive list and quite as it should be. Indeed, anything less than wholehearted co-operation whenever and wherever possible between Universalists and Unitarians of California would be scandalous, since they are all spiritual descendants of Thomas Starr King.

This fine and normal Universalist-Unitarian co-operation in California does not rule out, indeed, it presupposes aggressive programs of Universalist Unitarian growth on the Pacific coast. And this, is as it should be. For no federation or proje merger can possibly succeed if one or both of parties to federation or merger are marking t "until we see how the merger goes." Such an attit would be disastrous. This is not the attitude of C fornia liberals. Reports of the activities of the U versalist descendants of Thomas Starr King in California number indicate that both the policy practice of Universalism in California is full sp ahead for Universalism. For this we happily sa our fellow Universalists in California and pro present their current program in this number of *Universalist Leader.*

BUILDING SCHOOLS TO REPAY A KINDNESS

EARL M. SMITH

Fifty-one years ago a young Spanish immig landed all but penniless in Montevideo, Urug and failed to find work. He slept on park ben or in vacant lots and scarcely earned enough fo daily meal. One day a kindly stranger gave him pesos; just enough to buy a ticket to Buenos Ai He made the one-hundred-and-twenty-mile trip arrived in Argentina as destitute as when he reac Montevideo.

Soon his fortune changed, however, and Roger Balet is now the owner of a large hardw business in the Argentinian capital. Last month returned to Montevideo to give back the two pe but not knowing the name of his benefactor he cided to pay them to the people of Uruguay and each peso he built a public school. One is re the other is nearing completion. Uruguay is pressed. He has already given twenty-three sch to Argentina and is building again as many. "I h many competitors in the hardware business," said Balet, "but few in giving away schools." — WA

tter from Japan

(An American teacher at a leading college, who prefers to remain anonymous, gives herewith some impressions of the Japanese people and their attitudes which commend themselves to our attention because of their straightforward clarity, and because of the writer's background of experience in human relations.)

E students are responsive in their eagerness to arn, but their fear of "losing face" if they make ake causes them to struggle desperately when upon. Their thinking is far more philosophical- pired than that of our carefree students in the l States.

economy of life is very rigid and jobs and are so scarce that living is a serious business. ublic demonstrations against nuclear weapons e based on genuine fear of "the ashes of death" l as somewhat encouraged by the communist ts, since it is only the American and British tests are being discussed and not Russia's. The fear, er, is very real, for people are still dying from g-delayed effects of the 1945 bombs.

ked my students for an essay under the title of *ions on a Rainy Day* and several wrote that they joyed walking in the rain, but that now they fraid of Strontium 90 and did not dare walk in n any more!

, at least in these parts, are so scarce that several ork on the same job in order that each may have on of the pay. Six men came to work on our one wire where, in the United States, two would mply sufficed. The people talk of economic aid their need for free trade, but not of nuclear There is a feeling of relief that the Girard ill be handled by the Japanese court, for it have been hard to foretell what might have ned, not only here, but in all of S. E. Asia had cision been otherwise.

becomes increasingly aware of the fact that ation today lives in a glass house and whatever is interpreted according to the attitude of those vatch rather than on the basis of facts. The unists jump at every incident which they can or which actually contains evidence of mili- imperialism or of a sense of racial superiority part. The United States is dealing here with ristian Governments and there is great need for etation of our words and actions. Japan will sia once again — this conviction is strong and prevalent — but the question still remains: Japan is leading the Orient — whither?

"The Japanese are a nation of readers," states an editorial in *Friends Journal,* "demanding from their writers the fastest productivity in the world." According to Herbert Passin, an American anthropologist, the Japanese are now publishing 1300 different magazines with an annual edition of some 360 million copies, which means that every Japanese family reads an average of two periodicals a month, in addition to eight books per year and more than two newspapers daily.

A popular magazine, *Heibon,* has a 1,400,000 circulation, but several hundred intellectual magazines are also doing very well and professional periodicals flourish. Rapid progress in many fields, the censorship of the past and the native intelligence of the people account for this mental voracity, it is believed.

(WAP)

TO AN OLD CHURCH

Our church at Gloucester has cause to be proud of its history. It is no small thing to be direct descendents of the original Universalist Church of America.

Yet churches are something like trees. In California, giant Sequoias stand today, which started as shoots three thousand or more years ago. Yet the part of the trees which is really alive is not "three thousand years old." It is the annually renewed growing surface, just beneath the protective bark, which, year after year, and century upon century, has laid down its sheath of wood upon that of the previous year, building up the sturdy trunk and branches that give the tree its strength and majesty.

So, also, with the Church. History is our "trunk," the heritage fashioned by the living tissue of our forebears. But they have bequeathed us not only the heritage, the residue of life, but the life itself. We are the living tissue of today, old only in memory, new in the continual renewal of the spirit which knows no age. —WALTER ROYAL JONES, JR.

Reactions Of Our Readers

PROTESTS CHANGES IN FELLOWSHIP LAWS

To the Editor:

I wish to enter a strong protest against the "Proposals of Changes in the Fellowship Laws" offered, according to the *Leader,* by "Massachusetts ministers." In the first place, one would like to know who these ministers are and what they expect will be gained by such amendments to the present laws of fellowship.

These amendments, for the benefit of those who missed the short column at the back of the July number, would make second-class citizens of certain loyal, conscientious ministers in Universalist pulpits. Any Universalist minister who is tainted by an official connection with some other denomination would be permitted to conduct himself only as a licentiate in the Universalist ranks. He would be barred from voting at regular meetings of state and national bodies.

These proposals are obviously aimed at ministers with primary Unitarian fellowship. There are more of these in our midst than many of the "purists" realize.

One can note that some of the leading Unitarian ministers have not been as polite as they might be in recent months. There have been long-standing frictions over the Unitarian rules of fellowship as they affect Universalists. Neither of these circumstances justifies the narrow-minded character of these current proposals. The only people who would be hurt would be men whose faithfulness to the Universalist Church can hardly be impugned.

These proposals have nothing to do with a church which claims ideals that are universal in scope. They are written in a mean, vindictive spirit, unworthy of the generous spirited people who wrote them. As a Universalist who is proud also to call himself a Unitarian, I protest these silly changes and suggest that they find their way into a quiet trash can.

—Robert H. MacPherson
Auburn, Me.

THE MODERNIZED MURRAY

To the Editor:

What has happened to John Murray in the last hundred and fifty years is an interesting question raised by Walter Jones in his Reaction in the June *Leader, Universalism, an Evolving Fellowship.* It reminds one of the story about Dr. Minot J. Savage who, while attending a conference in Geneva, was invited to preach in John Calvin's old pulpit. After the sermon, someone asked him if he did not suppose that Calvin must have turned over in his grave to think that a Unitarian had preached from that pulpit. "Oh, no," Dr. Savage replied, "By this time John Calvin is a Unitarian."

Your editorial note about Dr. John Coleman Adams' address at the Gloucester Sesquicentennial is also a rich reminder of that event. He told of his own experiences as a young radical among the elders who were sure he had no rightful place in the Universalist Church. That address was for me the high point of the celebration in Gloucester.

The whole of the June *Leader* is great reading. You can apply to yourself and the paper Bob Bowman's quote from Goethe:

"He who ever troubles to strive,
Him we can save!"

—Stanley Manning
Avon, Illinois

PRAISE FOR THE PLUMB LINE

To the Editor:

Enclosed is $5.00 for renewal of my subscription to *The Universalist Leader.*

I think the *Plumb Line* is one of the best features in the magazine. Thank you for giving us the objective view.

I am a member of the Church of the Divine Paternity, 76th Street and Central Park West, New York City.

— Juanyta Clivette
New York, N. Y.

THANKS TO CRITERIU

To the Editor:

Thanks again to Criterius and steady plumb bob.

In the zealous guarding of our dom to change direction at any ment, we risk losing our freedor travel together toward a chosen and those who choose Universa may have to set out alone on foot

—Frances E. Nor
Riverside, California

WE ALL HAVE OUR ROW TO HOE

To the Editor:

Thank you for sending along July copy until I could get aro to sending in my subscription. I enjoyed the magazine very much has been a comfort to me the past to feel that at last I am a member church organization in which I I belong. I was a member o Protestant church for many years, I could never feel right in it, know I believed so few of its doctrines

My new church is so sane in its look and I hope it stays that wa have noticed, however, in my Uni salist reading that some of the wr question immortality. Some say doubt it, others say frankly they do believe in it. They have a righ their opinions, of course, but they setting forth a dangerous doctrine

We work best, strive the hard with a goal ahead of us which is the grave. Doing good for go sake and for this world alone is enough to keep us going at our Some of us would think, "Oh, wh the use!" A great many of us hav spend the greater part of this life m ly keeping body and soul together those of our families. We may great urgings within us, but we able to do little about them. We to hoe the row assigned to us.

I believe with Harry Emerson dick that God is not a god of finished business.

— Mrs. C. W. Han
Fort Morgan, Cal.

Our Library Desk

E COMMUNITY OF THE UTURE

By Arthur E. Morgan
Community Service, Inc., 1957
166 pages
Price $3.00

small community can, unfortu-ly, be "small" in ways that have ing to do with population. But a ll community can also be "great." en we become distressed about the allness" of villages which seek ely to imitate the urban centers, we l the kind of inspiration which ur Morgan offers in his efforts to ken us to the possibilities for the l life which are present in the in-te association of people in the ller centers of population. For y years now, the author has been a ader for the small community. At ent, he is the president of Com-ity Service, Inc., Yellow Springs, o. He is the author of a number of r books on the subject, former ident of Antioch College, and first rman of the Tennessee Valley Au-ity. If I were to name a single in-dual who stimulated me to see the tness behind the apparent small-of the small community, it would e to be Arthur E. Morgan. What as done for me, I'm sure he can do others too. This is the man who said, not only in words, but in his g: "A great community seeks ex-ence rather than size."

Iost of the literature on community dealt with the mechanics of living ther, but Morgan stresses the rit" or the "soul" of community. s with the qualities of living, or an values, that he is most con-ed. The most favorable environ-t for the development of these ities of mutual confidence, good , responsible brotherhood — all essary to the good society — is in association with those who have n in the face-to-face social group ch we call the small community. his highly readable presentation es no pretense of being a socio-cal or academic treatise, and the tes, interestingly, are from such ers as Paul of New Testament fame and his great sermon on Love. It is in the intimate circle of the family when love is made manifest, and in the associations in the small community that the best of our basic cultural traditions are preserved and transmitted.

If Western Civilization is to avoid the fate of previous cultures which have had their day, followed by decline and demise, then it is imperative that we not lose our "soul." The small community in which the qualities of good life are nurtured is the hope of a vital and prospering civilization. Facing the fact that a culture has seldom if ever survived the decay and disappearance of its small community, Mr. Morgan then asks, in essence: "Wherein lies our hope?" He answers his own query on this high and hopeful note:

> "The small community of the future will be neither a replica of the village of the past, nor a surrender to the city. It will be a new creation, uniting the values of both, and largely avoiding their limitations. The attraction of people of excellent quality to small community life when there is a fair chance of fulfilling its possibilities is evidence that it will be appreciated. Any small community of the future which begins to realize its possibilities will be troubled, not by lack of population but by the fact that too many people will want to come there to live. The best solution of that difficulty is to have many such. The problem of the community of the future is not to win acceptance, but to deserve it." (page 54)

Part Two is an outline and elaboration of the characteristics of a good community. It is a practical application of the qualities and values presented in Part One to specific areas of endeavor. It is emphasized that a small community cannot be an isolated unit, but needs to cooperate with other communities and make its own unique contribution, providing of course its uniqueness and individuality is not thereby sacrificed. With due stress on unity, association and participation, it is shown how the life of the community can become more vital in education, recreation, business relations and religion.

Inasmuch as this review will be primarily read by those with an interest in the church and the role of religion in the life of the community, the brief chapter on religion ought to have more than a passing reference here. If there are understatements in the book, here is the one that leads all the rest: "Too often in American small towns the competing church organizations have been destroyers of unity." How tragically true!

To the extent that the acquaintance with Morgan's "Community of the Future" will strengthen and guide us in standing against the current trends toward mediocrity, conformity and anonymity, to that extent should this book be read. And that means there is meat here for all of us and its reading should not be limited to those who are residents of the small community. —ROBERT T. DICK

CURRENT PROBLEMS IN RELIGION

By Herman F. Bell
New York Philosophical Library, 1956
648 pages
Price: $10.00

This is a curious, but interesting book. Mr. Bell, a minister, turned accountant, has shared with his readers many of the ideas and authors that have influenced his religious pilgrimage of the last fifty years. Here are found selections from Plato, Milton, Emerson, Schleiermacher and many others, as well as over two hundred pages devoted to the great Amherst teacher, Charles E. Garman.

Mr. Bell is clearly a religious liberal. Traditional creeds lost meaning for him during college and he now cites with high approval a statement from one of our Universalist churches. But this is none-the-less a curious volume, titled as it is. A chapter, *Can the Old and the New in Theology Live Together?* could have been written fifty years ago. —ROBERT B. TAPP

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

CAMPS FOR DIABETIC CHILDREN

"Contentment"

Although we cannot see his face, the young boy in the above picture seems to symbolize the contentment which a summer's experience at the camps brings to the many diabetic girls and boys who have enjoyed the 1957 season at the Clara Barton Birthplace and the Elliott P. Joslin Camps. As this issue of the *Leader* goes to press, the camps are entering their final period with a total enrollment of close to five hundred for the two camps. Campers have come from fourteen States, Canada, Cuba and the Philippines.

The two resident physicians are from Germany and South America. Doctors and nurses from many parts of the United States as well as Cuba, Norway, France, Australia, Canada and Sweden have visited both camps.

It is gratifying to have parents express their appreciation for the camp programs. One mother and father, who had never before enrolled their child in a camp for diabetic children, spoke of the fact that they had never been made to feel so welcome, that they felt the entire *staff knew* what they were doing and that the *parents knew* what their child was going to have done for her during her camping experience. They left their child at the camp, feeling confident that she was in good hands.

CALIFORNIA ASSOCIATION OF UNIVERSALIST WOMEN

Geographical distance has proved no barrier to Universalist women of California who have been among the most loyal and generous supporters of the program of The Association of Universalist Women. A directory of state and local Associations is listed here as an indication of the concern California groups have for the over-all program for Universalist women.

Miss Flora J. Turner, the newly elected president of the State Association, succeeds Mrs. L. E. Morrison who came from California to attend the 1955 Biennial held at Detroit and again, in September, 1956, came East for the joint meeting of the Executive Board and State Presidents' Coun which was held at Framingham, Ma Mrs. Morrison's report of Califor activities was especially interesting the group there since few of us h any previous personal contact wi Universalist women of the state.

California women have not on supported the service projects of t national organization, but they ha been active participants in the educ tion program and have contributed m terials which have been used by oth groups. Miss Eleanor Bissell of Pas dena, prepared a service of worsh for the 1956 *Yearbook* and the 195 *Yearbook* includes a service which w prepared by a group of women fro the several California Universali churches.

While we regret that we have h but limited personal contacts wi California women, we feel that rece years have seen a strengthening of t bonds between all Associations. gives us pleasure to join in the *Leade* tribute to California Universalists an to extend the greetings of the Associa tion of Universalist Women to t women of the State and to expre appreciation for their continuing su port of the national organization.

CALIFORNIA ASSOCIATIONS OF UNIVERSALIST WOMEN DIRECTORY

State Association

President — Miss Flora J. Turne 1309 N. Catalina Ave., Pasaden

Vice-President — Mrs. Ira Perdu 5809 Cloverly, Temple City

Secretary — Mrs. L. E. Morrison, 165 Euclid Ave., San Marino

Treasurer — Mrs. Lloyd B. Hill, 25 S. Roosevelt Ave., Pasadena

Directors

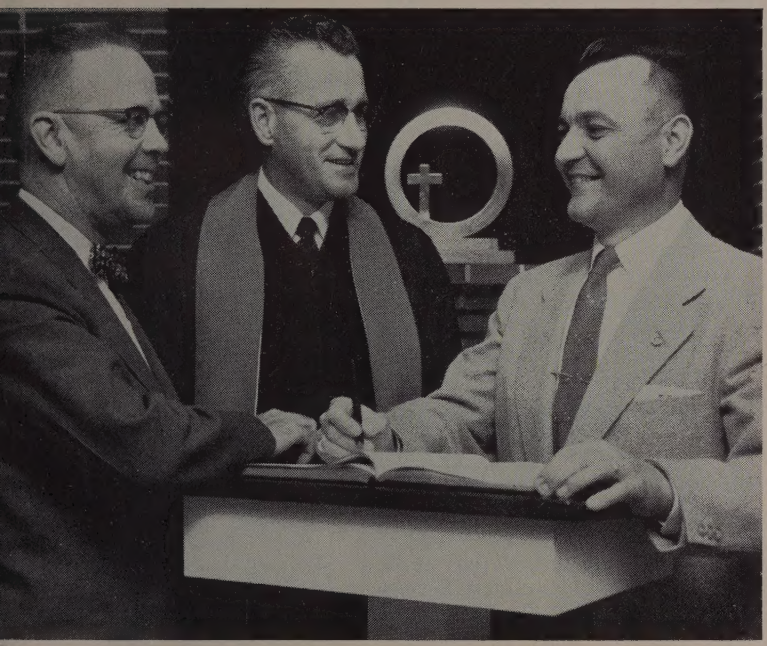
Literature and Membership — Mr Fred Braddock, Pasadena

Camps for Diabetic Children — Mr Edith Gegoux, Los Angeles

Work in Orient — Mrs. Robert A Hardison, Santa Paula

(Continued on page 230)

News of Churches and Church People



om left to right: A. Corydon White, the first person to join the New iversalist Church, Springfield, Massachusetts; the Rev. Keith Clinton unson, organizing minister, and Adolph Soverow, the one hundredth rson to join. The occasion was the final service of the church year, ne 30, when the new Fellowship completed its second year of service.

ISCONSIN-ILLINOIS NIVERSALIST ATHERING

The Mukwonago Universalist and itarian congregations were again ts to liberals of southern Wisconsin Northern Illinois. The service was l attended; over one hundred and y present, and the ladies of the rch served dinner to all who came. A collection for the Channing Mur- Foundation, the Student House for itarians and Universalists attending University of Wisconsin at Madi-, was lifted as part of the service. The Rev. Carleton M. Fisher of usau, the Rev James L. Neighbours Monroe, Wisconsin and the Rev. n S. MacPhee of Mukwonago were speakers and the Rev. Frederick Ringe, minister of the Mukwonago church, led the worship. The theme was *Universalism, Yesterday, Today and Tomorrow* and was divided between the three speakers.

This midsummer festival occurring on the first Sunday in August has become a tradition in this area and will continue at Mukwonago or elsewhere from year to year on that same Sunday. It was indeed a delightful as well as an inspirational meeting.

PASTORAL CHANGES

The Rev. Raymond J. Baughan from the First Universalist Society, North Attleboro, Massachusetts, to the Church of the Divine Paternity, New York, N. Y.

The Rev. Gaston Carrier from the First Universalist Church, Lowell, Massachusetts, to the First Universalist Church in Danbury, Connecticut.

The Rev. John P. Christensen from the Woonsocket Universalist Church, Woonsocket, Rhode Island, to the First Universalist Society, Barre, Vermont.

The Rev. Albert F. Ciarcia, formerly minister of the Church of the Divine Paternity, is now minister of the Society of the First Universalist Church, Bridgeport, Connecticut. (Stratford).

Mr. Peter Lee Scott is the minister of the First Universalist Society in New Haven, Connecticut.

The Rev. Theodore A. Webb from the First Universalist Church of Canton, N. Y., to the First Unitarian-Universalist Church, Haverhill, Massachusetts.

OBITUARIES

ELEANOR HITCHCOCK ALTENBERN

Eleanor Hitchcock Altenbern, wife of the Rev. Albert Wesley Altenbern, died at her home, Hardwick, Massachusetts, July 30, 1957.

Services were held in the Hardwick Universalist Church, August 1, the Rev. Frederick L. Harrison officiating.

MARY SHAW ATTWOOD

Mrs. Mary Shaw Attwood, widow of the Rev. L. Weston Attwood, for many years pastor of the Abington Universalist Church, died at her home, 633 Washington Street, Abington, July 3, 1957, at the age of ninety-seven years.

Funeral services were held at the Abington Universalist Church, Friday, July 5, 1957, with the Rev. Merrill C. Ward officiating. Interment was in Auburn, Maine.

Mrs. Attwood was a native of Maine. She was an accomplished musician, taught piano and organ, was church organist for many years, and took an active part in the missionary work of the church. Among her many interests was extensive genealogical research, for which she was widely recognized. She is survived by two half-sisters and several nieces and nephews.

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EUGENE GARRETT BEWKES
President

A.U.W.

(Continued from page 228)

United Nations—Mrs. Lola E. Hogue, Los Angeles
Education and Social Action — Mrs. Ellie Quaint, North Hollywood
Southern Work — Mrs. Alma Morris, Santa Ana

Local Associations

Riverside — Women's Guild of All Souls' Church, Universalist-Unitarian
President — Mrs. Chester Fuglie

Pasadena — Association of Universalist Women
President — Mrs. William H. Pickering

Los Angeles — Association of Universalist Women
President — Miss Katherine Tierney

Harbor Area Fellowship — Association of Universalist Women
President—Mrs. Holbrook Mulford

Hollywood Universalist Church — Association of Universalist Women
President — Mrs. Elsa Peterson

Santa Paula — Mary A. Livermore Society
President — Mrs. Katherine B. Harvey

Van Nuys — Valley Unitarian-Universalist Church — Women's Group
President—Mrs. Wilma R. Schmidt

"A LIFE-GIVING FAITH"

"A Life-Giving Faith" is the theme of the Service of Dedication for Universalist Women for the year 1957-1958. Mrs. Herman Genhart of Rochester, New York, wrote the service for this year and it is one which has significance for all Universalist Women. Single copies of the service have been sent to all local Association presidents and additional copies are available at no charge.

HITCHCOCK—SIMONSON

Chaplain and Mrs. Arnold Laverne Simonson announce the marriage of their daughter, Janice Clara, to Warren Edward Hitchcock of the Medical Corps, United States Army, on Friday, May 17, 1957, in San Antonio, Texas.

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Don't fail to attend beautiful Thr Memorial Universalist Church, 300 S Los Robles Avenue, Pasadena. Sun mornings: Youth Fellowship at 1 Church School at 10:45; Worship at Miriam A. Gorton, Director of Relig Education, Dr. Harmon M. Gehr, M ister.

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Husband and wife, desirous o working together as a team ministry in religious education, desire position in liberal church either full-time or part-time. Would consider part-time position that provided opportunity fo graduate work in religious education. Both with some experience. B.D. and A.B. degrees respectively. Write
c/o **The Universalist Leader,**
16 Beacon St., Boston 8, Mass.

The inspector had gone along row of passengers examining tick and as he came to a woman sitting the end, she looked up with a smile

"I'm so sorry, inspector. I'm aft my little dog has eaten my ticket."

"That's a pity," replied the offic "I suggest you buy him a second he ing now."

—*The Watchman-Exami*

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Newbury Street, Boston, Mass.

ARIAN E. PFAFF, *President*
ANK A. DEWICK, *Treasurer*

NOTICES

CONNECTICUT FELLOWSHIP COMMITTEE

The Committee met at the Church of the Redeemer, Hartford, on Wednesday, June 12, to examine Peter Lee Scott, candidate for the Universalist ministry. All members of the Committee were present. The vote was unanimous in favor of granting the application of Mr. Scott.

Dr. Clinton Lee Scott was appointed to confer ordination and grant fellowship in the Connecticut Convention.

The date will be announced by Mr. Scott.

—HERBERT E. BENTON, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred Mr. Alexander Meek, Licentiate, to Connecticut. Accepted by transfer the Rev. Walter Royal Jones, Jr., from New York State.

— RAYMOND M. SCOTT, *Secretary*

NEW YORK STATE CONVENTION

The Annual Meeting of the New York State Convention of Universalists will be held in the Church of the Divine Paternity, Universalist, in New York City, New York, from October 11 to 14, 1957, for the purpose of electing officers and trustees, hearing reports, and to transact such business as may legally come before it.

—HOWARD B. GILMAN, *Secretary*

VERMONT AND QUEBEC UNIVERSALIST UNITARIAN CONVENTION

The 124th annual session of the Vermont and Quebec Universalist Unitarian Convention will be held Saturday, October 19, 1957, at the Church of the Messiah, Unitarian, Montpelier, Vermont.

The annual meeting of the Vermont and Quebec Association of Universalist Women will meet at the same time and place.

—MARY T. THOW,
Convention Secretary

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WISCONSIN UNIVERSALIST CONVENTION

Please be advised that the Wisconsin Universalist Convention will meet at the Y.W.C.A. Building, Janesville, Wisconsin, on November 2, 1957 at 9:30 A.M. for registration with sessions beginning at 10:00 A.M. This is the annual meeting and all business of the convention will be discussed, and officers elected.

— FREDERICK W. RINGE, *Treasurer*
Wisconsin Universalist Convention

Starr King School of Ministry
2441 Le Conte Avenue
Berkeley, Calif.
9

KUSTIN—SERON

Orie Belle Seron, daughter of Mr. and Mrs. Levon Seron of Joliet, Illinois, was married September 7, to Carl Kustin, Jr., the son of Mr. and Mrs. Carl Kustin of Chicago, Illinois.

Miss Seron is a graduate of Joliet Township High School and Joliet Junior College. She will enter Northwestern University this fall as a junior in the School of Speech.

Mr. Kustin is a graduate of Lane Technical High School, Chicago. He is a senior student majoring in Chemical Engineering at Illinois Institute of Technology, Chicago, Illinois.

Dr. John Q. Parkhurst, minister of the Universalist Church, Joliet, Illinois, officiated at the ceremony. Following the wedding, a reception was held at the Joliet Country Club.

NEW JOSLIN PARK DEDICATED IN ROXBURY

A public park in honor of Dr. Elliott P. Joslin, 88, pioneer diabetes researcher, was dedicated on Brookline Avenue, Roxbury, Thursday noon, July 18, 1957, with medical and civic leaders present.

Mayor Hynes, Dr. Patrick Sullivan, president of the Massachusetts Medical Society and Francis W. Capper, president of the New England Deaconess Hospital, were invited to attend.

The park is adjacent to the new Joslin Hospital Training Clinic on Joslin road. The area has been leveled and planted with trees and shrubs by the park department.

Dr. Joslin has diagnosed and treated nearly 50,000 patients from all over the world. He organized the Diabetic Foundation, a charitable institution which sponsors summer camps for diabetic children.

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Please indicate your preferences on this questionnaire, with any additional comments you care to make, and return it to us.

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☐ Suburban	☐ Apartments	☐ Life Care Si Advance Payn
☐ Country	☐ Common Dining room	☐ Life Care Adv Deposit and Monthly Payments
	☐ Other _____	

Would you be interested in becoming a resident of Sunset Hall? ☐ Yes ☐

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